

—THE—  
STORY OF THE YEARS  
IN KOREA

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BY MRS. J. B. COBB

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WOMAN'S MISSIONARY COUNCIL  
METHODIST EPISCOPAL CHURCH, SOUTH  
810 BROADWAY, NASHVILLE, TENN.



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# The Story of the Years in Korea

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## THE POWER OF THE GOSPEL.

KOREA is a delightful spot, so far as climate, soil, vegetation, birds, and flowers are concerned. The people are a gentle race, happy under favorable conditions, a studious people, but in no sense inventive. The student class are Confucianists, but the masses are spirit, or devil, worshipers and live in constant fear of everything which appears to be the least supernatural. The roaring of the ocean, the hissing of the wind, the roll of thunder, the flash of lightning carry terror to their souls.

Korea was by choice and policy an isolated kingdom, a little "hermit kingdom," shut in by natural walls of sea and mountain; but God had something else in store for her. Roman Catholicism entered the kingdom long before Protestantism. The treaty with the United States was signed May 9, 1882, and ratified May 19, 1884. The American Minister Plenipotentiary, Gen. Lucas Foote, made an earnest plea to the emperor for the tolerance of Christianity and secured from him a proclamation to that effect. Following this was the arrival of American missionaries. The first convert to Christianity was baptized in July, 1886, by Rev. Horace G. Underwood.

During the thirty-two years that have followed there has taken place in Korea the most sudden turning of a nation to God that has ever been known. More than 100,000 converts have been brought out of the darkness of heathenism, while the adherents to Christianity number more than 200,000. But the most notable feature in connection with the turning of a nation to Chris-

tianity is not the large number of converts, but the simple faith and apostolic fervor of the Church.

School work was opened by Rev. H. G. Apenzeller, hospital work by Dr. W. B. Scranton. Orphanages for girls were then opened; evangelistic work soon followed, and thus Christian work was firmly established in Korea.

Our Church opened work there through Dr. C. F. Reid in 1896, and the following year Mrs. J. P. Campbell was sent from China by the Woman's Board to organize our work.

In 1904 the Korean Church became the scene of the most remarkable manifestations of God's power ever seen in the Christian Church. In that summer a little group of our missionaries and the Canadian Presbyterians in Wonsan, seven or eight in number, among them Dr. Hardie, Mr. Gerdine, Miss Mary Knowles (afterwards Mrs. J. B. Ross), Dr. Ross and others, and Miss Mary Culler White, of China, who was spending the summer in Wonsan, together with Mr. Robb and Mrs. McCully, of the Presbyterian Church, formed a class for Bible study and spiritual development. A program was arranged, and subjects were assigned to the different parties. Among them were three on prayer, assigned to Dr. Hardie. In the meantime two or three of the little group were unceasing in their pleadings for the outpouring of the Holy Spirit on the Church in Korea and especially on the members of that Bible conference. Dr. Hardie's first talk was satisfactory and helpful; but as he went on in his preparation his own heart became stirred, and he realized that his teachings and warnings to the others were futile unless they were the leading principles of his own life. He was brought to his knees in prayer. Dr. Hardie was an earnest Bible student and most exacting of himself in prayer life. But at this time he realized fully a lack of power in pleading for others, and he felt that he could not preach to others until a more triumphant victory was gained in his own spiritual life. The night was spent in prayer. At early dawn the light came. He arose from his knees a Spirit-filled man, which fact was

recognized by all who met him that morning. He went down to the chapel and rang the bell, to which the Church members responded. He told them of the night's experience, confessed the lack of power in his preaching, told them he had presented the truth to them, but not in a way to attract; he had lacked love in his heart and a close touch with Christ in his daily life. Those present grasped his meaning, saw the emptiness of their own lives, and prayed in agony for forgiveness. The Spirit came in power upon the missionaries and Koreans who were present. Missionaries who had gone to the field feeling that they were equipped for the work received new visions and passed through most marvelous experiences. Repentance, confession, and restitution followed, and hearts were filled to overflowing. No jubilee followed; the experiences were too deep and real. They settled down to genuine spiritual work, each Christian seeking to convince his neighbor of the necessity for thorough repentance.

The power spread. Similar scenes followed in other cities which Dr. Hardie visited, and at each God's Spirit was present in great power. Gradually the flame spread throughout the country, and the awakening became a national movement, which changed the character of the Korean Church. The revival reached its climax in Central (Presbyterian) Church, in Pingyang. Such scenes were witnessed as thrilled the Christian world. Sometimes as many as a dozen would be praying at one time, each one aloud; again the Church would be in silence, then a volume of prayer would ascend, and yet there was no confusion, no disorder; the Spirit of God ruled the whole. Hundreds made confession and cast in their lot with the Christians. The Pingyang Church was regenerated, and the membership so increased that it became necessary to provide different hours of worship on Sunday for the men and the women, since each filled the house. The men worshiped in the afternoon and the women at eleven o'clock in the morning. The regular weekly prayer meeting grew to fifteen hundred, all coming in the spirit of worship. Has there ever been any-

thing like this in any congregation in the United States? No church scene can be more impressive than the worship of Korean women at Pingyang on Sunday morning. From every direction the white-robed figures can be seen wending their way to the church. (White is the national dress of Koreans.) Quietly, reverently they enter the church, each one going as near to the altar as space can be secured, take their seats on the floor, and bow their heads to the floor in silent prayer. Each one carries in her hand, tied in a package, her Bible and hymn book. Each finds the hymn as announced, singing with spirit, if not with the tune. When the text is announced, there is a fluttering of the leaves of Bibles as each woman quickly turns to the text and to any passage of Scripture quoted during the sermon. All bow their heads to the floor during prayer; and after the benediction each one bows a few moments in silent prayer, then quietly, reverently leaves the house of God.

Large numbers in various cities and country places were led at this time to Christ, and their hearts were filled with a new joy, a new power.

Then came the campaign for "a million of souls for Christ in one year," which had its origin among our missionaries in Songdo. It had taken twenty-five years to bring 200,000 souls to Christ, and now like a thunderbolt came this proposition to bring a million to Christ in one year. The Koreans caught the inspiration and gave days to prayer until they were prepared to work for this great undertaking. The chief methods adopted were prayer, use of God's Word, and personal work. Men and women gladly pledged their time and labor and responded so eagerly and set to work so heartily that our own denomination adopted as a watchword "Two Hundred Thousand Souls for Christ." Wonderful manifestations blessed their gatherings, and the enthusiasm spread throughout the whole country, even beyond the borders; for in Japan a soul-winning crusade was inaugurated. At the same time a great soul-winning movement was in progress in Wales.

The effort in this stupendous cause resulted in a mar-



velous quickening of the Church, in a great ingathering of souls, in an unprecedented dissemination of God's Word, and in a volume of prayer for the salvation of the unsaved. This marked success was but the forerunner of reverses and persecutions; and so persecutions came, Christians were seized, cast into prison, tortured, confined without trial, our own Mr. Yun suffering imprisonment for years. The Church staggered under the oppression. The people were in a state of perplexity. In their changed condition the anxiety as to material needs directed their minds from the spiritual life. An effort was made by the government to establish Buddhism as the national religion. Temples were rebuilt, and priests sought to gain a foothold in the country. "Stricken and helpless, distressed by fears within and troubles without, her old religious belief shattered and her new faith brought into question, Korea stretched out her hands to heaven for the help that seemed to be denied from human sources."

But, despite all these discouragements, the Christian Church is still gaining members—not the great number of former times, but those who are true to Christ—and even amid the national death struggle spiritual life has come to the people. Their offerings, which indicate the true pulse of the Church, have kept up, even increased, in the changed condition of the people. They give hilariously. For the payment of a Church debt or for the extension of Christ's kingdom the men will give up their watches and their silver and gold, even mortgage their own homes, to help in this good work; the women will strip the rings from their fingers, the conventional large silver pins from their hair, and give up even the great, handsome wedding ornament—an ornament consisting of a collection of ten or twelve handsome trinkets, set with precious stones, and rendered more attractive by gorgeously colored tassels, the pride of every married woman's heart—yet these ornaments are given gladly as an extra offering to the Lord. These earnest, devoted Christians can teach the home Church many lessons in living, praying, and giving.

In many respects the Korean Church nearest approaches the apostolic Church. Its members have suffered persecution and stood the test; they are apostolic in fervor, in zeal, in power of prayer, and in missionary spirit. The people are poor, and they need all their money at home for the Church and the poor in Korea; but they have caught a vision of the Christ, and in his spirit they are sending missionaries to China. The Koreans certainly have a large part in the evangelization of the Orient.

### MRS. CAMPBELL'S LIFE WORK.

A childless widowhood in the early years of young womanhood prompted Mrs. J. P. Campbell (Los Angeles Conference) to seek her life work in foreign fields. April of 1887 found her in China, where her remarkable adaptability led her to seize every opportunity for work, whether in faithful study of the language, in the music room, in the schoolroom as principal, in hospital as assistant (later in full charge, though with but little medical training), or as a worker among women, proving that there was an opening even in the early years of our history for that most difficult branch of work.

Her success in these varied forms twice elicited earnest words of commendation from the Woman's Board in full session; and on two different occasions when at home on furlough she was commissioned as Field Secretary and sent forth to arouse interest and increase collections in the home field. As one result of this work, she brought to the Board a beautiful set of diamonds, the gift of a liberal-hearted woman in Los Angeles, with the request from the friend that these diamonds form the beginning of the McGavock Memorial, Shanghai, China, a most appropriate use of these jewels, as Mrs. McGavock's own wedding diamonds had formed the foundation of Clopton School, in Shanghai, even before the organization of the Woman's Missionary Society.

When our Board decided to open work in the Hermit Nation, Mrs. Campbell, because of her success in China, was unanimously chosen as the woman to or-

ganize that important mission. Hearing the voice of God, as well as that of the Church, calling her to Korea, she answered: "Let me go forth into the next towns, that I may preach there also; for therefore came I forth."

Dr. C. F. Reid and family, who had been sent to Seoul, Korea, the previous year by the General Board and who had worked with Mrs. Campbell in China, gladly welcomed Mrs. Campbell and her adopted daughter, Miss Yui, on their arrival in this picturesque country. Dr. Reid assisted Mrs. Campbell in finding a suitable location for our work, which evolved into a compound containing Carolina Institute (so called because the children of South Carolina made the largest contribution toward the school), a foreign American house for the home of the missionaries, and a small church building owned by the General Board. It is well to chronicle that a building worthy the name and purpose of the Church has been erected within the last few years on a prominent street.

This property was about a mile from the former compound of the General Board in a hitherto unoccupied portion of the city and much nearer to a higher class of people, thus enabling our Church to reach all classes. It also gave an opportunity for the women, who are so much secluded in Korea, to have freer access to those sent to lead them to Christ. This place furnished a second center for our common work in this capital city of 150,000 inhabitants.

Mrs. Campbell moved into the place during August of 1898, living first in a Korean building modeled after the conventional Korean house, one-storied, tile-roofed, with rooms eight by eight, most of them separated by paper partitions, with oiled paper on floor and ceiling, and heated by pipes running underneath the floor. The heating was very fine during the winter; but as it came from the cooking stove and as there was no way of cutting it off, it became rather uncomfortable during the long, hot summer months. This house could not comfortably be changed into a home for missionaries;

and a foreign house was erected on an elevated portion of the compound, which Mrs. Campbell made a veritable home for all our new missionaries sent to Korea. She wisely conformed to the requirements of the Board in giving new workers at least one year for the study of the language before they entered upon any regular work. She also recognized the fact that the first year in a foreign field calls for special care to establish health under new surroundings, and she sought earnestly to lend aid in this direction. Miss Fannie Hinds (Kentucky Conference) joined Mrs. Campbell in 1898 and Miss Arrena Carroll (Baltimore Conference) in 1899. Both these women rendered splendid service in organizing the work in this needy field.

Mrs. Campbell soon gathered around her a number of women belonging to the lower middle class; this required special tact and wisdom, both of which were duly exercised by Mrs. Campbell in the opening of the work. The Koreans are a simple-minded people, extremely ignorant, only two women in a thousand being able to read; and their religion is worship of spirits, which fills them with intense fear and makes them superstitious and suspicious, but the continued presence of God's Spirit gave Mrs. Campbell courage to go forward. Women constantly came asking her to take their children into the school; and a boarding department was opened, Carolina Institute was enlarged, and thirty pupils entered, from which some of our native helpers have been drawn.

The success of the work in Korea shows clearly that God's hand directed the enterprise. Mrs. Campbell has been most efficient in planning and executing, and the prosperity of these first years was, under God, largely due to her. Work was soon opened in Songdo, a city fifty-six miles distant from Seoul by rail, and a few years later in Wonsan, a port on the northeastern coast of Korea. Mrs. Campbell's superintendence of the work was attended with gratifying results. Seoul, Songdo, and Wonsan are important points, and unlimited extension is possible if the resources of the Board were ade-

quate. The work constantly broadened, notwithstanding the political disturbances that unsettled the country.

There were often rumors of wars and sometimes sharp clashes between the stronger parties of the country. One year was attended with partial famine, a scourge of cholera, and a series of earthquakes, all of which calamities were considered by some of the natives to be due to the presence of the missionaries; but amid it all peace filled the heart of Mrs. Campbell. God's presence blessed the home and advanced the work, the only obstacle in the way of unprecedented progress being the small number of workers.

Mrs. Campbell's days were filled with duties as Principal of Carolina Institute, as agent of our Korean work, as watcher beside the bedsides of our sick missionaries, as mother in love and attention to all who came within her home.

God multiplied opportunities for work so rapidly that Mrs. Campbell said sometimes the workers would stand aghast, wondering how to choose, what their strength was equal to.

Carolina Institute, on account of its limited capacity, could not increase its work to any great extent; but its influence strengthened in the homes of the patrons and in the development of character among the pupils.

Mrs. Campbell, in one of her reports, gives an interesting account of the assistance that came from a friend. A most desirable and apparently necessary piece of property for a day school in Songdo could be purchased for 800 yen. The purchase had to be made at once, as other parties were trying to get the place. She and Misses Carroll and Ellasue Wagner (Holston Conference) spent some time one evening in prayer for the property, believing that their petitions would be answered. The next day was Mrs. Campbell's birthday. The home mail came and contained the information that \$200 had been sent to her to use in the work as she wished. "Before they call, I will answer." This gave 400 yen of the amount, and the three women agreed to stand for the other 400. The name of the friend who gave the money

is most intimately associated with great philanthropic work in the home department of missions; and the Toberman School, in Songdo, as well as the wedding diamonds given for the work in Shanghai, attest the generosity, broad spirit, and warm, loving heart of the Los Angeles friend. Truly it is better to give one's money in life and see its beautiful results than to disburse it through others after death.

Mrs. Campbell's visits home have been marked by the spiritual and financial growth of our work. Her influence in the field has been marked, and from the beginning of the work in 1887 until the present time (1918) the commendation of the Board has been given to her labors, which have been attended with permanent results. Carolina Institute has passed into other hands; and Mrs. Campbell, at her own request, is giving herself to evangelistic work proper in connection with Water Gate and Water Mark Churches, in Seoul, conducting normal Bible classes, training for house-to-house visitation women who exercise an uplifting power on the spiritual life of the congregation, having themselves caught a vision of the Christ life.

If Mrs. Campbell had done no other work in the foreign field than the training and bringing up of her two protégés, Misses Yui and You Kyeung Sang, who are really her adopted children, she would have accomplished more than most people. The former is a Chinese girl who was with Mrs. Campbell in Soochow in the hospital. She was thoroughly identified with the hospital, having been present as a little girl on the opening day. The hospital did much for her, in that it was the means by which she grew into a most beautiful womanhood, and later she gave the best years of her life to its advancement. She went with Mrs. Campbell to Korea and, through her strong character and fine knowledge of medicine, opened many doors, healed many bodies, and brought many women into a knowledge of Christ. Her health failing, she returned to China and engaged in evangelistic work. She is recognized as one of the ablest evangelists in China, assisting all denominations in



Christian work. She is perhaps the first Chinese woman who conducted religious service to a mixed congregation. All respect her ability as a woman and her great power as a Christian leader. Surely it means much to have reared such a woman.

The second protégé is a young Korean man brought up at Mrs. Campbell's Lodge Gate, at Seoul, and taught by Mrs. Campbell herself, who became to him a mother in truth as well as in name. He finished the course at Mr. Yun's school in Songdo and taught there until Dr. Hardie claimed him as helper in his Bible classes and evangelistic work. He is a fine young man, consecrated to the Lord's work, strong in religious faith, rich in prayer life, and earnest in his efforts to bring his own nation to Christ.

Few women are so blessed as to leave such an impress on two such characters. No woman could wish for a stronger testimony to the force of her abiding faith, the purity of her life, the influence of her character, than these two unusual Christians, each giving the best of talent and self to the uplift and salvation of China and Korea, each proudly claiming as adopted mother Mrs. Josephine P. Campbell.

### GROWTH OF HOLSTON INSTITUTE.

In the latter part of 1899 work was opened by Misses Arrena Carroll and Fannie Hinds in Songdo. The work at first was confined to women, then enlarged to embrace day schools for boys.

After many changes Miss Carroll, assisted by Miss Ellasue Wagner, in answer to requests from native Christians, opened in 1905 a boarding school for girls. Those wishing to enter pupils promised to pay the salary of a native teacher in addition to providing food for their daughters. Fourteen girls were enrolled on opening day, and forty-eight Korean dollars were paid to Miss Carroll at that time. Later, Miss Carroll being assigned to other work, Miss Wagner took charge of the school, which became the pride and joy of her life. The number of pupils soon increased to twenty-six, whose parents

fed and clothed them. In the meantime the Tullulah Hargrove, a comfortable home for our missionaries, had been erected on the beautiful property of the Woman's Board. The early days of this girls' school, which evolved later into Holston Institute, form an interesting story.

A conventional Korean house had been erected for the school; and, according to Korean custom, it was placed near the foot of the hill on which our property is located. Korean houses cling to the foot of the hills and mountains, while the more desirable building locations are left to for igners. The partitions in the Korean houses, being constructed of paper, are easily removed, so that the rooms can be enlarged. Such partitions were removed from the school building as were necessary to provide an apartment twenty-four by eight, large enough to be used by these twenty-six girls. The Koreans sit and sleep on the floor, having in their houses no such furniture as chairs and beds.

For the accommodation of the girls at night heavy comforts, such as the Koreans use for sleeping purposes, were placed on the floor, and this apartment became the sleeping room for twenty-six girls. The next morning the bedding was aired, rolled up, and taken into adjoining rooms, where it remained until it was again needed for the night. The sleeping apartment then became a breakfast room. Small, attractive tables, a foot square and a foot high, each accommodating four girls, were brought into the room. The breakfast consisted of boiled rice and "kimchi," a kind of pickled vegetable, served in large brass bowls, one bowl being placed in the center of each small table. Each girl's breakfast was served from this center bowl by a large brass spoon into a small brass bowl, from which she ate with brass chopsticks. At the close of the meal the bowls, chopsticks, and tables were removed, and this same apartment became a recitation room and prayer room, where morning and evening songs and prayers ascended to the Father from grateful hearts. This same apartment served in turn as sleeping apart-



ment, dining room, recitation room, and chapel—a unique but rather unsatisfactory arrangement, still the best that could be provided at that time. The writer witnessed these and many other interesting features of the school in 1907.

Many visitors from the United States saw our work in the East in 1907, this being the year of the Chinese centenary, among them Dr. — Staley, of Bristol, Tenn. He felt a personal interest in the work at Songdo because of Miss Wagner, who is from the Holston Conference. After seeing the inadequate quarters of a school which was doing so much good, he determined that better accommodations should be provided. He talked to Miss Wagner and others about it, and on his return home he made a liberal contribution toward a new building for these earnest girls. The Holston Conference readily, cheerfully entered into the plan for the erection and equipment of a school building for these Korean girls; and Holston Institute, a handsome gray stone structure, arose in its beauty and symmetry, dedicated to the Christian education of Korean girls. Because of Dr. Staley's interest and contribution, the chapel of Holston Institute bears the name of Pauline Hull Staley, in memory of his mother.

Some may ask, Why not a frame building or a brick structure instead of a stone building? Because the stone is quarried at a near-by mountain by coolies and delivered by other coolies on a "jiggy" at the desired place at a minimum expense, thus making stone as a building material cost much less than wood or brick. Wood is scarce in Korea, and the natives do not know how to make first-class brick. This building is an evidence of the labors, faith, and prayers of the women of the Holston Conference, led in their enthusiastic work by Mrs. J. C. Bentley, who was at that time the competent Conference Secretary. With all its modern improvements, electric light, steam heat, suitable school-rooms, Pauline Hull Staley Chapel, and Mary Waterhouse Library, it is an institution worthy of the Conference which erected it.

The school has prospered under the wise administra-

tion of Miss Wagner and the efficient women associated with her at various times—Miss Lillian Nichols (Florida Conference), principal during Miss Wagner's furlough; Miss Mary Johnstone (South Georgia Conference), Miss Elsie Lowe (Northwest Texas Conference), Miss Cordelia Erwin (Memphis Conference), Miss Josephine Hounshell (Holston Conference), Miss Lillie Reed (East Oklahoma Conference), Miss Laura Summers (North Georgia Conference), and Miss Hortense Tinsley (South Georgia Conference).

The comfortable new quarters formed a striking contrast to the poor quarters at the foot of the hill. The pleasure of the teachers in the airy, convenient classrooms was equaled only by the joy of the girls in their pretty rooms, with neat white beds, washstand, table, and chairs. (It has been considered wise to take the Korean girl from the floor and give her a bed and a chair.) Korean girls lead exceedingly narrow lives in their ill-constructed, uncomfortable, dirty homes; and but few girls can occupy our comfortable, well-furnished, airy, bright bedrooms without having born within them a desire to make their own homes neat and clean.

The Japanese have taken charge of the educational system of Korea, and the requirements are numerous and trying. Schoolrooms must be constructed according to Japanese laws as to light and ventilation, and the curricula must conform strictly to Japanese ideas. Fine day schools and well-organized kindergartens have sprung up in the city and country; and if mission schools are not properly equipped and ready to carry out Japanese requirements, they are speedily closed.

Holston Institute, as well as all our other schools, has suffered from lack of a fixed policy; but these matters will adjust themselves in time. Notwithstanding unfavorable conditions, the school has outgrown the commodious building, and a primary building has become a necessity. Such a building has been erected and was ready for occupancy in January, 1918. The removal of the primary department from the main building is a great relief to the overcrowded condition of the institute.

A special chapel, or social-religious building, for religious gatherings, Bible class work, and Bible-reading in all its varied forms will be erected soon, as under Japanese law all work of this kind must be done in a separate building. The plans for such a building have been accepted, and the money necessary is already in the hands of the South Carolina women. It will probably be sent to the field at an early date; and the Wightman Humbert Chapel will rise in strength and beauty, the crowning feature of the commanding hill on which the woman's compound is located. It is planned for this building to become the center of a great movement that shall train the heads, hands, and hearts of Korean women. With such a work this social-religious hall will prove a suitable memorial of the two lovely Christian women whose names will become household words in the homes redeemed through the Christ whom they loved and served.

One of the most important departments of the school is that of self-help. Twenty girls have taken up the work and have shown much pride in doing more work and a better quality of work. Whatever they make over their expenses will be deposited for them in the postal savings bank. This will prove a real factor in character-building.

The debating society and the Epworth League form strong elements in shaping the lives of the students.

An exhibit of work is made at the close of the school each year and attracts much attention and calls forth commendation from the thousand visitors, men and women, who come to view the work.

One of the greatest joys of the teachers is to visit the homes established by those who have gone out from the school. The broadness and richness of the lives of these young women, as compared with the narrowness and seclusion of their less fortunate sisters, but proves anew that the gospel of Jesus Christ makes one free indeed.

Holston Institute is our largest girls' school and is recognized as one of the most influential educational in-

stitutions in Korea. Our schools are one of our greatest agencies in the development of Christian character and the upbuilding of the Church in the mission fields; and no school has exerted a more widespread influence for good throughout our mission or proved a stronger evangelistic force or taken a larger part in the upbuilding of a Christian womanhood in Korea than the Holston Institute.

## STATIONS, INSTITUTES, MISSIONARIES.

### STATIONS.

Our work, confined at first to Seoul, the capital city, soon extended to Songdo, about fifty miles distant by rail, and to Wonsan, a lovely port on the northeastern coast. In 1907, ten years later, two of our missionaries were sent to Choon Chun to open work.

### SEOUL.

Carolina Institute forms the foundation of our educational work in Korea. The school was never a very large one because of the limitations of the building; but good, thorough work was done among the fifty pupils who attended each year, and many of them became earnest workers in the Churches of Seoul, as well as in the country Churches of the district.

Naturally many who care nothing for religious training are attracted to foreign schools because of the advantages secured; and while they may not become Christians, their ideals of life and of home are raised, and their influence in most instances tends to the uplifting of their communities. Mrs. Campbell was principal of the school and at different times had associated with her Misses Fannie Hinds, Arrena Carroll, Cordelia Erwin, Eleanor Dye (North Mississippi Conference), Bertha A. Smith (Southwest Missouri Conference), Mattie Ivey (North Texas Conference), and Laura Edwards (Northwest Texas Conference).

After some years, on account of health considerations, it was deemed advisable to change the location of the school; and in 1907 there was purchased a beautiful lot

on a hill commanding a view of the city and overlooking a portion of it occupied by nearly 60,000 people, among whom there was no other denomination at work. Several years later a home for missionaries, a dormitory for a limited number of boarders, and a day school building, the latter planned according to Japanese requirements, were erected on this hill; and in 1916 Miss Lillian Nichols was placed in charge of the plant. Miss Bertha Smith and Miss Ida Hankins (North Carolina Conference), who later became principal when Miss Nichols was called elsewhere, were associated with her. Misses Mae Owings (South Carolina Conference), Ellie Gray (North Georgia Conference), Eva and Bessie Hardie (Korea) have also been connected with Carolina Institute.

Self-help and domestic science departments have proved an inspiration to the girls, and the lessons taught will make a change in Korean home life.

Many difficult problems have confronted our workers in Korea, the solution of which will require tact, wisdom, religion, and sanctified common sense. The Japanese have taken charge of the educational system of the country, and it may be some years before all the necessary adjustments can be effected. Our missionaries, men and women, are seeking to solve these difficult problems in the wisest way. The work is the Lord's, and he can straighten all crooked paths.

#### *Day School Work.*

Our Church has four different centers for the day school work in Seoul. Outside of the West Gate of the city is the Mark Wikle Day School (so named in honor of the strong woman for many years the leader of the North Georgia Conference's splendid forces). Inside the West Gate is the union plant, known as the West Gate Union Day Schools, planned by the Northern Presbyterian and two Methodist missions. In the center of the city is the Central Union Day School, formed by the union of our Water Mark School and a Northern Presbyterian primary school, and in the extreme eastern section of

the city is the Water Gate School. All of these schools are of primary grade. The work done by them has been, to a certain extent, gratifying; and when they are well equipped, as they must be, in accordance with Japanese requirements, a larger, broader, better work educationally will be accomplished by them, and a more thorough foundation will be furnished for the work of higher grades.

#### *Woman's Work*

This work is done in connection with the Churches in Seoul. In the early years, because of the utter ignorance of the Korean women, the work was most primitive in character; but, through the eagerness of the women to learn the truth and their intense desire to tell the good news, their progress has been in some respects quite wonderful. The work is now being systematized as far as conditions will allow; and under the wise leadership of Mrs. J. P. Campbell and Miss Mamie Myers (South Georgia Conference) it is taking on many institutional features, and it is hoped that in the near future a much-needed settlement work will be developed in this capital city of Korea. Here, as elsewhere in all our work in Korea, the wives of missionaries have rendered valuable assistance, some of them giving as much time, labor, and prayer to the work as if they were regularly employed by the Council.

#### SONGDO.

Our denomination is the only one at work in this city of 45,000 inhabitants. The work is well systematized and finely developed, there being in the city five churches; the Ivey Hospital; the Anglo-Korean School for Boys, with its splendid industrial plant organized by Mr. Yun; Holston Institute, our largest boarding school in Korea; Mary Helm School; Joy Hardie Bible School; several day schools; and comfortable homes for the missionaries.

#### *Mary Helm Bible School.*

Mrs. W. G. Cram, wife of one of our leading missionaries in Korea, is the founder of this unique school,



which has had such a large share in the day school work of our mission. Mrs. Cram has given herself unreservedly to mission work; and wherever she has lived in Korea her strong, uplifting influence has been a great force in the community. Hence when, in May of 1907, several young Korean women of high class appealed to Mr. Yun for a foreign woman to teach them, he naturally thought of Mrs. Cram, who gladly answered the call for service. A night school was opened at once. Mothers and aunts came as chaperons, and two nights a week through the hot summer months they claimed Mrs. Cram's best efforts.

They began in English with the alphabet. Geography and arithmetic were added later, then Chinese and lessons on the sewing machine. The present curriculum conforms to the Japanese requirements. None of the women were Christians, nor had they ever attended Church services. Most of them were widows whose husbands were either dead or had forsaken them, and on account of social conditions it was not thought wise to put them in a school with other pupils. These young women became so interested in their work that they proposed getting a house in her neighborhood and giving all their time to study. A Korean home in the Cram compound was placed at their disposal. They brought their food, did their own work, and lived very happily together. The school was taught at first in Mrs. Cram's sitting room; but when the Crams moved into their new home, a room was set apart for these Korean women.

The school opened without any funds in sight. The first contribution was made by Mr. Yun, who appreciated the willing service of Mrs. Cram for his countrywomen. During the first summer Bishop Harris, of the Methodist Episcopal Church, visited Songdo, saw these interested and interesting girls, and later sent a check for the work in memory of his sainted wife. A letter was sent to Mrs. Trueheart, Secretary of the Board, telling her of this providential opening in Songdo. She immediately sent out an appeal, to which Miss Bennett responded with a contribution and a name for the school—**Mary Helm.**

In its very incipency it was a school for high-class young women reaching out after something beyond their narrow, circumscribed lives. The school was transferred to the compound of the Holston Institute, when Mr. and Mrs. Cram came home in 1909, and has since that time been under the management of our regular missionaries. At first it was conducted in a Korean building, the same room being used for bedroom and classroom purposes; but in 1914 a new and appropriate building was provided, which has added to the usefulness of the school.

At different times Misses Mary F. Johnstone, Lillie Reed, and Agnes Graham (Northwest Texas Conference) have been connected with the school and continued the good work so ably begun by Mrs. Cram. A self-help department has been introduced; and lectures on physiology, hygiene, and sanitation have become a part of the regular course, so that the women trained there are enabled to direct in the proper care of homes and children and in the upbuilding of the communities in which they live. A beautiful work has been done by the school, which will contribute much to the development and regeneration of Korean life and character. Most of the young women trained there have become Christians, and in their lives of service to the Church they form a fitting memorial to her whose labors and love were so unselfishly given to her Lord—Miss Mary Helm.

#### *Joy Hardie Bible School.*

This school was opened in 1908 under the skillful management of Miss Arrena Carroll. It was named at the suggestion of Mrs. S. W. Hitch, for years the Conference Secretary of the South Georgia Conference, for Joy, the lovely little girl who came to bless the home of Dr. and Mrs. Hardie during the meeting of the little Bible conference in Wonsan in 1910. She came to them at a joyous time and proved a joy indeed to the family and community. God took her home in a few years, but the joy of her life remains with the family, and the memory of her few beautiful years is perpetuated in the school which bears her name. The object of the



school is to fit Bible women as messengers of glad tidings to their Korean sisters and to lead them into a higher, broader life. Misses Cordelia Erwin, Hortense Tinsley, Agnes Graham, and Laura Edwards have invested energy, thought, time, and prayer in this school, and God has blessed them and the school.

#### *Woman's Work.*

From the opening of the work in Songdo missionaries have been appointed to work among the women of the city and country; and this work, with the day school work, has reached many homes, bringing the women and children into the pure atmosphere of the gospel. Through these agencies souls have been redeemed, homes cleaned, and many lives made better and nobler. Misses Carroll, Erwin, Reed, Johnstone, Tinsley, Graham, and Allene Pearce (Kentucky Conference) have added to the effectiveness of the work. Something more than woman's work and day schools is needed to build up Christian life in this and other Eastern cities. The women in the home must be reached and delivered from the bondage of fear and superstition. Miss Laura Edwards, a successful worker, has been appointed to organize the Christian forces into what it is hoped may become a great settlement work. The wives of the missionaries, always anxious to do their part in every good work, the overworked teachers, the Bible women, and volunteer helpers have all become a part of this new plan for a larger work in the city.

#### WONSAN.

In 1900 property was bought in Wonsan from the Northern Methodist Church, which had been at work in this city for several years. They turned over to us twenty-five believers, eight of whom were women. The property was most attractive and was located a sufficient distance from the town for proper seclusion and quiet for Korean girls; but as there was only a foreign house for missionaries, with small quarters for servants on the lot, it was necessary to build dormitories and a

schoolroom before the property could be made effective for school work. The North Carolina Conference contributed their thank offering of that year toward helping to meet the payment and had the privilege of naming the school. They called it Lucy H. Cuninggim, in memory of one whom they dearly loved and highly honored. The work was opened by Misses Carroll and Mary Knowl s (South Georgia Conference). During the years Misses Josephine Hounshell, Mamie Myers, Rubie Lilly (South Georgia Conference), Hallie Buie (Mississippi Conference), Eva Hardie (Korea, but adopted by the South Georgia Conference), Laura Edwards, Myrtle Barker (Kentucky Conference), Ellie Gray, Bertha Tucker, and Martha Beattie (Tennessee Conference) have been connected with the Lucy Cuninggim in various capacities. The school prospered under the careful supervision of these missionaries, but for several reasons it became necessary to move to another part of the city. It was too far from the church, being about two miles distant, for either the missionaries or the pupils to become closely identified with the Church work. (The missionaries walked these miles through the intense heat of the long summer, the deep snows of winter, and the continual storm of the rainy season.) Then, too, the school outgrew its quarters, and a larger house became a necessity; while another reason for the removal lay in the fact that the Japanese had built a barrack in the neighborhood and placed a powder house in the immediate vicinity of the school.

A beautiful location near the church was selected, and a home for the missionaries and a building for the school were erected. The school retains its original name, although the South Georgia Conference furnished the money for the new building. The original property has been recently sold for about the amount invested in it. Notwithstanding the difficulties under which the educational work in Korea has been conducted during the past few years, the Lucy Cuninggim during the school year 1916-17 numbered 137 and the seven branch or country schools 132, making a total of 269; and it is

believed that the future has in store for the schools of Wonsan and district a still broader, better, and more successful work.

The mothers' club in connection with the Lucy Cuninggim has been a source of pleasure and inspiration. It has been the means of bringing the school and the homes of the girls into closer touch and of giving the unbelieving mothers an opportunity to hear the truth. The school Epworth League has been a source of spiritual help to the girls, and even of stronger force has been the student prayer circle. There is need for an industrial department in the school, and a special committee has been appointed to study the situation and present a plan for the development of this feature, which may make the school a great institution.

The Canadian Presbyterians, who have work at Wonsan, have already united with the Bible school, and they may be induced to unite with us in this industrial school.

#### *Alice Cobb Bible School.*

In the same compound with the Lucy Cuninggim is the Alice Cobb School, founded and built by the South Georgia Conference. The building is simple, of Korean style, appropriate to the purpose for which it was fashioned. Under the influence of Miss Sallie Kate Cooper (North Georgia Conference), who has had charge of it from the beginning, it has accomplished a good work. The women have been trained to do effective work among the Korean women in the surrounding country; and an account of these trips, in which they are generally accompanied by Miss Cooper, would make interesting, helpful, and in some instances thrilling stories. They reach thousands of women during each year, and their touch is always uplifting. They often teach these ignorant women to read and always carry the glad news of a Saviour. During 1917 the school has "enlarged the place of its tent, lengthened the cords, and strengthened the stakes" by forming a union with the Canadian Presbyterians, the only other denomination having work in Wonsan. The year was marked by progress and sym-

pathy, the missionaries and pupils learning much of the true spirit of unity.

#### *Woman's Work.*

This work forms a prominent feature in the development of the spiritual force of the women of Wonsan and the district. Nearly all the women stationed in Wonsan from the opening of the mission there have helped to develop this strong arm of the Church. None have put more of themselves into it than Mrs. Hardie and Mrs. J. B. Ross. The latter, as Miss Mary Knowles, served most ably as Principal of Lucy Cuningim; and once after her marriage, when her services were needed in the school, she and Dr. Ross gave up their home and moved into the school, that she might take charge of it in its dire need. And this she did without any remuneration. Her marriage never lessened her labors in our work nor her interest in the cause. The little band of women whom she gathered into her own home as Bible pupils formed the nucleus of the Alice Cobb Bible School, in which school Mrs. Ross had a part. She labored just as devotedly, just as abundantly, without compensation, as she did when receiving a salary. Her life was pure, noble, beautiful, rich in good deeds; her character as clear as crystal, without flaw, and she is now with Christ.

#### *CHOON CHUN.*

This work was opened in 1911 by Misses Laura Edwards and Alice Dean Noyes (North Georgia Conference). No railroad led to Choon Chun, and these young women made the trip to the place with pack horses; and while Choon Chun is not very far from Seoul, the trip required three days. All their possessions—bedding, food, crockery, silver, and cooking utensils—constituted a part of the outfit. It is well that our missionaries have courage, strength, endurance, faith, and are women of prayer.

Misses Carrie Una Jackson (Memphis Conference), Bessie Oliver (South Georgia Conference), Cordelia Er-

win, Bertha Tucker (North Georgia Conference), Bessie Hardie (South Georgia Conference) have had a part in building up the work in Choon Chun and the five country schools in the district. The territory of that section is large and populous and not accessible to workers of other stations; and our women have carried the bread of life to the hungry, starving souls of hundreds of women in that district. During the first years of the work there the most notable progress in the whole district was in the woman's department, mainly through the work done by Miss Edwards and her Bible women in their country trips. In a few years a comfortable home for our missionaries was erected and affords genuine rest to them after their long trips to the country. They are earnest laborers, and the supervision of day schools, Bible classes, and evangelistic meetings fills head, hands, and heart. Suitable schools have been built in several country villages, and the entire work may be considered strong and prosperous.

The missionaries in Korea, both men and women, are full of fervor and faith. They believe in God, they talk to him day by day, hour by hour, and through him they are having a large part in bringing Korea to Christ.

#### Acknowledgments.

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MRS. J. B. COBB.

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